

Summary of the Friday Sermon Delivered By Hazrat Mirza Tahir Ahmad - Khalifatul Masih IV, on 21st August 1998, in Mannheim - Germany

O ye who believe! Be not pushy with respect to Allah and His Messenger; be rather mindful of Allah. Verily Allah is the All-Hearing the All-Knowing.

O ye who believe! Raise not your voices above the voice of the Prophet and speak not aloud to him as you speak aloud to one another lest your works become vain whilst ye know it not.

The Holy Quran. al-Hujrat [The Inner Chambers]: 2, 3.

The subject presently is one in which Muhammad the Holy Messenger of Allah ﷺ is especially mentioned as a Messenger who should be given most regard. Regarding the misunderstanding of certain people following to the previous Friday Sermon I had mentioned that some people stare at me goggle-eyed, afterwards I felt that some devotees have also misunderstood the meaning.

The incidents of the Companions of the Noble Prophet ﷺ and the incidents of the Companions of the Promised Messiah (peace be on him) clarify this subject:

Mujahid said 'It is disliked for a man to stare at his brother or let his eye follow him when he turns his back or to ask 'Where have you come from? Where are you going?'¹

The Companions all had their own temperaments. In this connection there is a narration of Hazrat Amr ibn al-`As in which he mentions that:

Before converting to Islam it was out of enmity and hatred and after converting to Islam it was out of love and awe of the Holy Prophet ﷺ I could not look at him and if today somebody asked me to describe him I could not do so in detail.²

Many of the Companions would come by the Holy Prophet ﷺ in their own ways and there are examples of the Companions of the Messenger about their decorum in the presence of the Holy Prophet ﷺ which emphasises their modesty and the Prophet would not dislike their asking him questions and these questioners would include some of the close Companions as well as the Bedouins.

The same colour is to be found in the Companions of His Holiness the Promised Messiah (peace be on him). The examples of Hazrat Maulvi Abdul Karim of Sialkot (Allah be pleased with him) and Hazrat Hakeem Maulvi Noorudin (Allah be pleased with him) show them both as being ideals of fidelity. In the court of His Holiness the Promised Messiah (peace be on him) he would sit at the back where the shoes were and listen to the statements of the Imam of the Latter Days. On the other hand Hazrat Maulvi Abdul Karim of Sialkot would sit next to the Promised Messiah (peace be on him) and would often keep asking

¹ Bukhari, Muhammad ibn Ismail. *Al-Adab al-Mufrad*.

² Muslim, ibn al-Hajjaj. *Sahih Muslim*.

questions and used to say that 'Such beloveds of God come after centuries so it is best to derive as much benefit as possible by keeping their company.'

Doubtless they both were ideals of love and fidelity, there was no formality in either of them. So remember that if you show respect out of formality that would not be respect because it would be put on but if you are naturally respectful it would not be put on. Then there is a narration of Maulvi Sher Ali:

During the time of the first Caliphate I observed that the decorum and respect and the following and obedience he [Hazrat Khalifatul Masih II] had for Hazrat Khalifatul Masih I could be found in any other person. The state of his decorum was that when he came in the presence of Hazrat Khalifatul Masih I he would sit down on his knees and would remain kneeling in the same position as long as he remained in his company. I have seen this in no other person.³

This is explained and verified by Hazrat Musleh Maud himself:

First I was informal with him and would hold discussions with him for as long as 2 hours at a time but when he became the Caliph I would never even sit before him cross-legged and those who know this know that even if it caused me strain I never dared do it nor ever spoke loudly.⁴

Hereafter I will speak on the subject of benevolence with reference to the *Jalsa Salana* Germany and counsel the members of Jamat Ahmadiyya Germany with recourse to certain verses of *The Holy Quran* and as I am pleased at the progress of the Jamat Ahmadiyya Germany in this regard so first of all I give the tiding that in this respect I have found the Jamat Ahmadiyya Germany to be very benevolent. To sacrifice one's time is benevolence, to sacrifice one's wealth is benevolence, and to sacrifice one's comforts is benevolence. You alone are a *Jamat* in the world where over 20000 people (men, women and children) are so benevolent that it is astonishing. If the children are included in it then there are 30000 such people who God enables to be benevolent.

In the light of the Prophetic *Ahadith* and the statements of the Promised Messiah (peace be on him) true benevolence that can draw you nearer to God is that your nature turns to dust and ashes. This modesty would come to use in this world as well as in the hereafter. It is this same modesty as a result of which Muhammad the Holy Messenger of Allah was granted the mantle. So you too should keep analysing your abilities in your own circles. One can analyse oneself best of all:

And those who had settled in before them and believed love those who migrated to them seeking shelter and find not in their breasts any resentment of what is given them but prefer *others* to themselves even if they be poor. And whoso is rid of the greed of their mind are the ones who will succeed.⁵

Your hospitality is tested at a time of poverty. One can be hospitable at such times through modesty. Benevolence would behove one when it brings one closer to God. So I counsel the members of the *Jamat* that they must be benevolent and you cannot achieve further triumphs

³ Shahid, Maulana Dost Muhammad. *Tarikh e Ahmadiyyat*: iii. 605.

⁴ Ahmad, al-Hajj Mirza Bashiruddin Mahmood Ahmad - Khalifatul Masih II. 12 April 1914. 'Mansab e Khilafat'. *Anwarul Uloom*: ii. 51.

⁵ *The Holy Quran*. al-Hashr [The Gathering]: 10

without benevolence. Make this benevolence an essential part of your nature. Indeed it is this benevolence that would clear your paths and assist you in making a home in the hearts of the foreign nations.

I am pleased at the benevolence of Jamat Germany and never has even a single night passed when I have not remembered you, the Jamat of Germany. Once again I advise the Jamat Germany, to hold fast to benevolence, let it be your second nature. That is my prayer.

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